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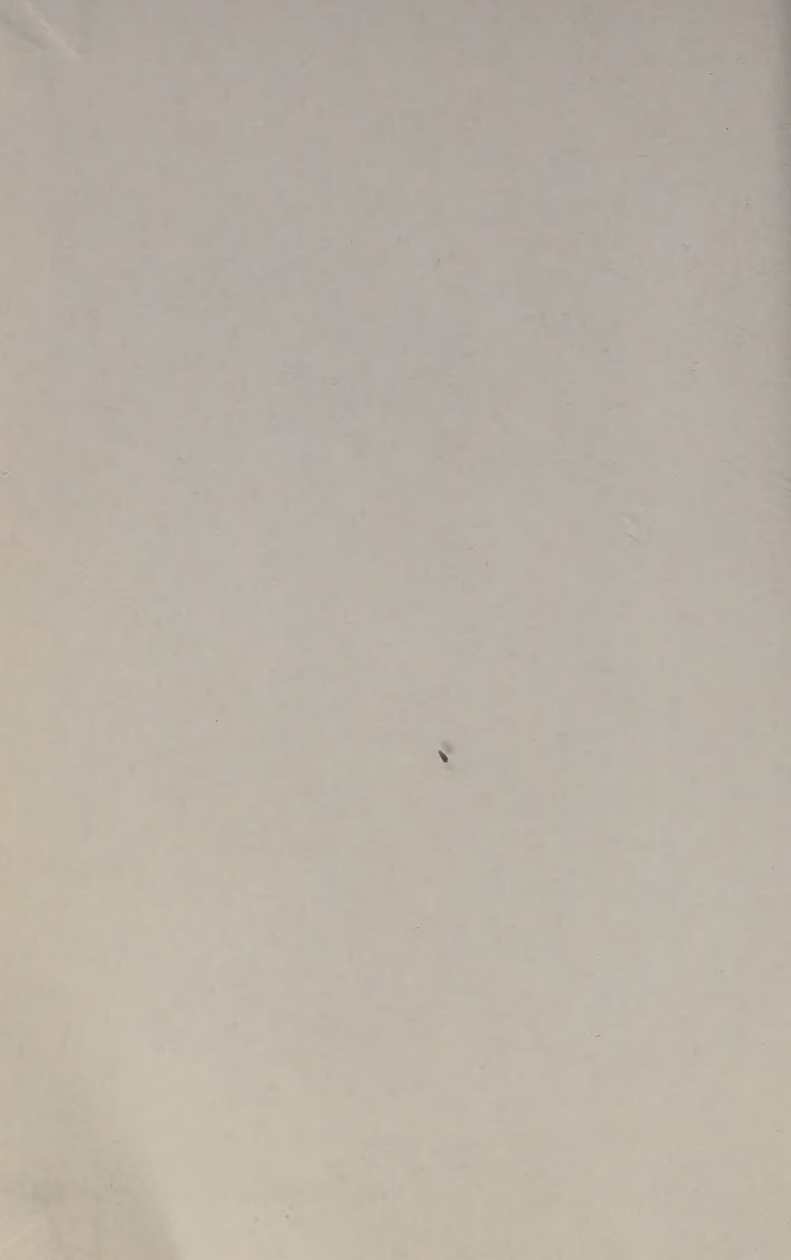
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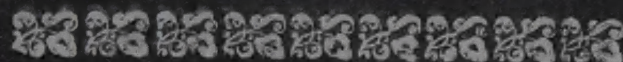
WEST FOOTHILL AT COLLEGE AVENUE  
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# ANE BREIF COM-

MENDATIOVN OF VPRICHT-

nes, in respect of the surenes of the same, to all that

walk in it, amplifit cheifly be that notabill docu-

ment of Goddis michtie protectioun, in prefer-

uing his maist vpricht seruand, and seruent

Messinger of Christis Euangell, Iohne

Knox. Set furth in Inglis meter be

M. Iohne Dauidstone, Regent

in S. Leonards College.

¶ Quhairunto is addit in the end ane schort discours

of the Estaitis quha hes caus to deploir the deith

of this Excellent seruand of God.

¶ PSALME. XXXVII.

¶ Mark the vpricht man, and behauld the Iust,

for the end of that man is peace.

¶ The first part of this Psalm is a prayer for the

prosperity of the righteous, and a warning to the

unrighteous to fear the Lord, and to leave off their

sinful ways. The second part is a description of the

peace and happiness which attend the righteous in

the end of their lives. The third part is a warning to

the unrighteous to leave off their sinful ways, and to

seek the Lord, that they may find peace and hap-

piness in the end of their lives. The fourth part is a

description of the peace and happiness which attend

the righteous in the end of their lives. The fifth part

is a warning to the unrighteous to leave off their

sinful ways, and to seek the Lord, that they may

find peace and happiness in the end of their lives.

¶ The sixth part is a description of the peace and

happiness which attend the righteous in the end of

their lives. The seventh part is a warning to the

unrighteous to leave off their sinful ways, and to

¶ IMPRENTIT AT SANCTAN-

drois be Robert Lekpreuik. Anno. 1573.

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TO THE MAIST  
GODLIE, ANCIENT, AND WORTHIE

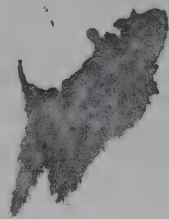
Schir Iohne Wischart of Pittarrow Knicht, M. Iohne  
Davidstone wisis the continuall assilstance of the  
Spreit of God, to the end, and in the end.

CONSIDDERING with my self (maist worthie  
Knicht) the greit frailtie and vnasurenes of all strenthis  
eirthly quhatſeuer, quhairin mā leifing god, vsis to put his  
traist on the ane part, & the sure fortres and saifgaird of vp-  
richtnes, howbeit destitute of all aide warldly on the vther  
part: I culd not withhold my pen frō vtrering of that praise  
and commendatioun of vprichtnes, quhilk in my mynde I  
had consait of the same. Being cheifly mouit heirunto be  
the Miraculous (as I may weill call it) and maist wonder-  
full preseruatioun of that maist notabill seruand of God,  
and sincer Preicheour of Christis Euangell, Iohne Knox.  
Quha being bot of small estimatioun befor the eys of the  
world (zit greit befor God) was hatit vnto the deith. And  
that euin be Kingis, Quenis, Princeis, and greit men of the  
world, and finally be all the rabill of Sathanis suddartis, in  
Scotland, Ingland, and France. Zea, not only was he hatit,  
and railit on, bot also persecutit maist scharpely, and huntit  
from place to place as ane vnworthie of ony societie with  
man. And althocht thay wer michtie and potent, zea, and  
wantit na euill will, and he on the vther syde ane pure man,  
alane, and oft tymes without help, or assilstance of ye warld,  
zit was he michtely preseruit, and as in a maist sure saifgaird  
(all the wickits attentis quha thrilit nathing mair nor his  
biude being frustrat) conductit to ane maist quyet, peaciabill  
and happy end, to the greit advancement of Goddis glorie,  
and singulare comfort of his Kirk, and to the confusioun of  
Sathan and discōfort of all his wickit Instrumētis. Thairfoir  
thar this so notabil & euidēt ane documēt of the louing cair  
of our god towardis his seruāds suld not with him be buryit  
bot



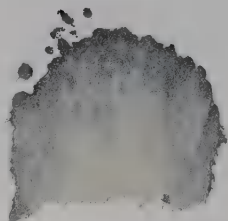
but abyde recent in memorie till all the Inhabitant of this  
 Realme in all ages to come have preſſed ſincerely as this ly-  
 till paper to make, as it were, a memoriall of my ſervice, & as  
 in that language quhill is maile comon to this hall & this,  
 to the intent that it will vnto ſeint as ſeint may be portre-  
 eris of the ſame. For that I thinke my ſelfe ſhall be handell ſo  
 worthe and mater worthe in any tyme, but that aſide I  
 may ſee how my gude will in this mater, and partly in ge-  
 caſion to vnto, that hath been in deſcription of ſer-  
 uis, and greter opportunitie of tyme, to ſerue the ſame at  
 greier length. That be calling to mynd this notable ex-  
 pſill of Godis loving care towards vs, we all in this cauſe  
 (quhill be that but not try all approaching newe delibera-  
 of Iudgement) may be ſtrength & encouragment to go for-  
 ward vprightly, euerie one in our awn vocacion, without  
 decluying outhere to the right hand or to the left. And prin-  
 cipally that our watche men ſaie not, nor begin to looke  
 flatter with the world for fear of Tyrannis, but that thay may  
 haue brain ſies, & ſcourges of Iron againſt the theologies  
 of the wicked, condemning impietie of all perſonnis in plane  
 termis, following the counſail of this maile zelous ſeruant of  
 God, of quide hertefore we haue maid mentiou, and that  
 being aſſure gif ſo thay walk vprightly in diſchargeing of  
 thair office, that thay be in ye proteccion of the Almightie.

¶ And this ſmall frute of my tober trauellis, I haue thought  
 gude to offer and preſent to you (maile worthe Kniight) not  
 ſo mekil' for that, that I thought it worthe to be preſent til  
 ony: as that I wold let my gude will and grate mynd, be the  
 ſame appeit towards you, throw quhair procurement I ob-  
 tenuit the benefite of that godly and faithfull (chocht mekil'  
 and fallly traducer of the world) ſocietie, quhair of preſently  
 I am participant. For the quhill I acknowledge me, and my  
 humill ſervice alwayis addreſſit to your honour. And how-  
 beit (as I mon confeſſe) nothing can proceed of me that may  
 in any wayis correſpond to your meritis towards me: zit ſil  
 the thankfulnes of mynd at an tyme (God willing) be ſuffi-  
 cient. Quhill is to be acceptit, quhair vther thingis at be-  
 king, in place of greit reward. And the rather haue I taken



And hee made this by all Treaties Voted your Honour,  
which brings I and others, now ever to have bene for your  
Contentment, and volentarie favour, and maintenaunce to your  
poore of vprichnes, which praise in this by all Volume is  
increased. And also, that this notabill seruant of God (which  
is vprichnes, notwithstanding the wicketis rage, to  
acquire and, chiefly make me to this busines) was maist  
holie and now quille he sent, and yet for yet greiv vprich-  
nes, quille he saw from tyme to tyme maist viciely expres  
the self in him. And finally, that your honour may be maist  
happie, as he hath begonne and continew it to this day, and  
zealous professour of Goddis word, maintenaunce of the same,  
and lover of his seruandis: so he may perseuere to the end of  
your lyfe, which shall stander to your professioun, ever appro-  
ving the truth, and halting Impietie in all personis, not  
leaning to worldly wisdom, nor seeking for the plesure of  
preeminence in the world: For none of this thing is, but only  
vprichnes, can either make any plesure to God, or yet here  
in this world. And so trusting that your honour will accept  
this my labor offer (till God geue better occasion of  
service) untill gude part, I commit you to the protection  
of the Almighty, that when it shall ples God to  
take you froth of this miserie, he may end your lyfe  
in the Sanctification of his holy Name.

To quhome be praise and Glorie, for  
euer. Amen. From San Andrewe  
XVIII. of Febr.





# ANE BREIF COM- MENDATION OF VPRICHTNES

**S**IN that we fe men till haue studyt ay,  
Into this irth sic strengthis to prepair  
As might be faigaird to thome micht and day,  
Quhen our danger ding thame in dispair,  
Wald throw gode Renter hande and strength preclair,  
Maitt strong and stark to rin to in distres  
This tyill scheddall schortly fall declar  
How that the surest Towre is vprichtnes.

From the  
the 11. of  
the 11. of  
the 11. of  
the 11. of  
the 11. of

Quhilk vprichtnes we may descriue to be:  
Ane traie of lyfe conforme to Goddis command,  
Without all payson of Hyppocrisie  
Of turning to or fra, from hand to hand.  
Nor stoutly at the word of God to stand,  
Eschewing alwayis it for to transgres  
Nor bowing back for thame that contramand.  
This wayis we may descriue this vprichtnes.

the 11.

From the

From the

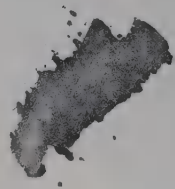
For first thair is na Castell, Towre, nor Toun,  
Nor naturall strength, as Alexander sayis,  
Bot mannis Ingyn may vincons and ding down,  
As that he had experience in his dayis,  
Na strength was sure to thame that was his fall  
The Craig in Asia did beir witnes,  
Howbeit in hicht vnto the sky it rais,  
It was ouercom for laik of vprichtnes.

Q. Can. 11

Q. Can. 11

Euin sa that hailfull Boux of Babilone,  
Na sailgaird was to Daras we reid,  
Suppois it was one maitt strong Dongeone,  
And mony ma I might declar in deid,  
Bot sic exemplis Foraine nane we reid,  
Quhat surenes fand the Bischopis halynes,  
Into Dunbartane quhair he pat his Creid  
It was not half sa sure as vprichtnes.

Q. Can. 11  
the 11. of





Psalm 11.  
Lam. 11.  
Isaiah 17

The force of man gif any will obtend,  
Kindred, or freinds to be and gaide maist strong,  
All is bot vane, thay can not man defend,  
For quha maist surely into Royat ring,  
Not the greit Conquerour his freinds among,  
Yet was he prysounir as sum dois expre,  
Intill his Camp quhilk he had led sa lang,  
Than quha is force of man till vprichines.

Isaiah 11.  
Isaiah 1.  
Isaiah 1.  
Isaiah 1.  
Isaiah 1.  
Isaiah 1.  
Isaiah 1.

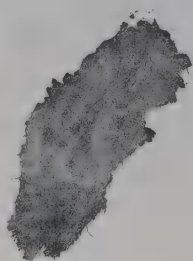
Riches and rent we ken dois not ahyde,  
Bot flirts and fochis euer to and fra,  
That vane it is in thame for to relye,  
Sen that we se thame as weill cum a ga,  
Thairfor my freindis sen that the cace is sa,  
That worldly brent can haue na hekettes,  
Sum vther falsheid surely we can ha,  
Quhilk is nocht ellis bot only vprichines.

Bot sum perchance that winks maist wyllelie,  
Will say thay wait ane wyle that I na wist,  
With tounking thay will tangill craftelle,  
And on thair seit will ay licht quhen thay list:  
Thinking all surenes thairin to consist:  
Hypocrisie is quene with quyetnes,  
Bot all begyle thay ar into the mist,  
For tounking can be sure but vprichitnes.

For quhat become of fals Achitophell,  
For as far as he saw befoir his neis,  
The Scripture schawis I neid not heir to tell,  
The lyke of this is mony Historieis,  
I might bring furth that to my purpos greis,  
How Hypocrites into thair craftynnes,  
Thame sellis hes trappit with greit miserieis,  
Beaus thay did eschew all vprichitnes.

Bot quha sa euer on the vther syde,  
His preissat peirly to leif vprichitne,  
And be the treuth bound braidly till ahyde,  
His euer had the maist securitie.

For



For thay had God thair buckler for to be,  
Quhome we mon grant to be our strong fortres,  
Of quhome the Deuill can not get victorie,  
Nor all the enemies of vprichtnes.

2 Sam. 22.  
Psal. 18.

Think weill my freinds: this is na fensce fair,  
For quha is list of David for to reid,  
May se quhat enemies he had alquhair,  
And se how surely he did ay proceed,  
Because he walkt vprightly in deid.  
He was mair sure from Saulis cruelnes,  
Nor gif ten thousand men intill his need,  
Had with him bene fyne lackit vprichtnes.

2 Sam. 22.  
19. 20. 21. 22.  
18. 33.  
2 Sam. 1. 1. 2.  
18. 33. 34. 35.  
18.  
1 Sam. 21.

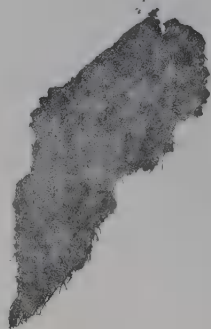
Of sic exemplis we might bring anow,  
But one that is that prouis our purposis place,  
Of Daniell dan Prophet a yie and crew,  
How oft was he in danger to be slane.  
Into the Lyons Den he fand na pane.  
The thre Children the fyre did not oppres.  
I think this only Historie might gane,  
To prouis how sure our Towre is vprichtnes.

Dan. 6.

Dan. 3.

But ȝit becaus exemplis fetchit far,  
Muss not so muche as thay thynk quhill we se,  
I purposis schordly now for to cum nar,  
Vnto the but quhair cheifly I wald be.  
That is to schaw the prais befor your Ee.  
Of this premis, at all mon confer.  
That hes sene God winking in this countrie,  
How our lieg bene present in vprichtnes.

It is Iohne Knox in deid quhome of I mene,  
That feruent faithfull seruand of the Lord,  
Quhome I dar bauldly hyde ar till haue bene,  
Ane maist trew Preicheour of the Lordis word.  
I tak nathing quhat Rechaldis heir record,  
Quha neuer culd speik gude of godlynes.  
This man I say eschaipit lyre and sword,  
And deit in peace, in prais of vprichtnes.



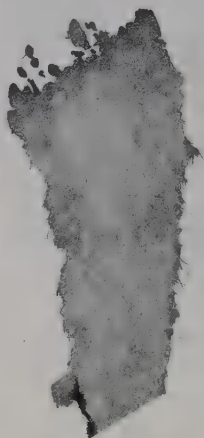
But that this may be maid main manifest:  
I will discuss such thing in speciall,  
Telling this story, on lyfe quhill he did last,  
First he descended bet of strange small.  
As commonly God vsit her to call,  
The temple fort his fairer wanden all exeres.  
So calling him, he gaue him gifts with all  
Maid excellent helyde his vprichenes.

For well I waltale Scotland neuer lure,  
In Scots said any man maie eloquent.  
Into presiding also I am sure,  
Was none in Europe that was maie potent.  
In Greek and Hebrew he was excellent,  
And also in Latine among his progenies.  
Was tryt to requies scullers war present.  
But that wer nothing till his vprichenes.

For fra the tyme that God anls did him call,  
To bring thay joyfull newis vnto this land,  
Quhill hes illuminat baith greit and small,  
He maid na stop nor passit to fra hand,  
Idolatrie maist stoutly to gatieland:  
And cheitly that greit Idoll of the Met.  
Howbeit maist mightie enemies he fand,  
Zit schinokt he na quibit from vprichenes.

The greuous Galayis maid him not agast,  
Althocht the Prelats gold in greit did geif,  
Quir schupburd in the sey him for to cast,  
He fand he grace thay sufferit him to leif.  
Zea, mairarwar thay did him not mischeif,  
As thay did his Companzounis maie and les.  
With pynefull panis quhen thay thair pythis did  
God is prouydit for his vprichenes. (preis)

In Ingland syne he did eschape the ste,  
Of Iesbell, that Monstour of Mahoun.  
In Scotland mixt with terroure him to tyre,  
Thay brint his picture in Edinburg Town.



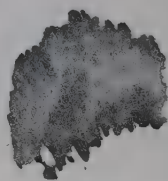
But sen to Scotland left he mid his boin,  
Quhat battell he not bidden as may gein,  
Sen Dagonid thay Doullth he not ding down,  
In spyte of thair that haue vprichtnes.

Thay that has bene cheif in Authority,  
For the most part had him at dordy sold,  
Zir he schalpit all thair crueltie,  
Howbeit eslymms thay did deuyse his deid,  
Zer, sum werke drawin penitely he the hild,  
Quha vnderoken his Dirige for to dres,  
Zir banidly he his baner he abaid,  
And did not take ane loit from vprichtnes.

Bot cheifly ane he was put to ane preste,  
Quhen that the Quene of yressoun did accuse him  
Besoir his Lordis in haly Rudehous place,  
Quhair clawbeck of the Court thocht till abuse  
Sa greatly this Propheet wair ad ese him, (lan  
Incorrefeing of thair falschment,  
Thar all the hail Nobilltie be tise him,  
And praisit God for his great vprichtnes.

Quhen Quene & Court could not get him chalt,  
Beela wer disapointit of thair pray,  
Thay tryt in hury that he schalpit quick,  
Zit at the last to get thair wais him way,  
Thay wold hane had him wardin for ane day,  
In Duncis Towre, zer, for ane hour or les,  
It was deuyr for ocht the Quene could say,  
Thar micht be sone how sure was vprichtnes.

But is quhat perrell thow ze he was left,  
Quhen Edinburch he seil with hart full fear,  
Doutles he les me ony that has past,  
In spyre thay spak that him thay suld not spair,  
Thay lold him schait am the Polpet that  
Becaus he did rebuke thair fylthines,  
And mischaunt murdare that infects the air,  
Zir God preferat him in vprichtnes.



3



Many his dangers nor I can declair,  
 He say and laud this Prophet did sustaine,  
 In France and England, Scotland, Ierde and thair,  
 Quhilk I refer to thair that maie his bene,  
 Till his company and his things sene,  
 Bot this far shortly I haue maid progres,  
 To preit he & God maist sorely doo maintene,  
 Sic as continew intill vprichtnes.

For this Excellent seruant of the Lord,  
 Vnto the deith was haist as we know,  
 For sincer preiching of the Lord's word  
 With Kingis, Princes, his estate and law,  
 Zit in thair tre him nicht thay nor countrow,  
 He did depart in peace and plesandnes  
 For all the troubles that he hard & saw  
 That he sustene for Iuse of vprichtnes.

And this is merwell gif we will consider,  
 Ane sempill man but worldly force or aide,  
 Aganis quhome Kingis and Princes did consider,  
 How he said foud from furie and thair feid,  
 Synn leave this lyfe with list for all thair plaid,  
 He had ane sure gard we mon confer,  
 Nor ony worldly strenght that can be maid,  
 Quhilk was nothing bot ony vprichtnes.

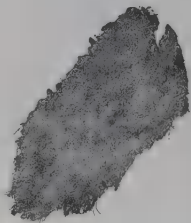
Bot sum may say quhair to suld thow prefer  
 This vprichtnes quhilk thow extolls to him  
 Vntill all worldly strenghtis that euer wer  
 Sen that the contrair daylie we may se,  
 How vpricht men ar murthrit withchantlie,  
 As first was Abell with greit cruelties,  
 Gude Iohne the Baptist, and als Zacharie,  
 Zea, Christ him self for all his vprichtnes.

Gen. 4.  
 Math. 23.  
 1. Chrm. 29.  
 Mark. 12.

Euseb. To. 9.  
 fol. 7.

Vnde Sct.  
 Ioh. 8.

Peter and Paull with many an fleshyng,  
 And of our zeish in England as we know,  
 How many pitteously was put in pyne,  
 And now in France that schame is for to schew,  
 Iam.



James our gude Regent takkin in that caw,  
Quha had eing sic wer not his richt couthair,  
Sa I can se nothing sa lone ouir the caw,  
Man in this cirk as dois this vprichnes.

To this I answer into termis schore,  
Quhen waridly strength is vincult and maid waist,  
With it man tynn baith courage and comfort,  
Quhen it is tynnt quhairin he put his traist:  
Bot quha that death in vprichnes dois traist,  
Sall have the lyfe that lysts with ioyfulness,  
Sa thay ar sure: becaus thay ar imbraist  
Be the Eternall for their vprichnes.

Bot this sa lightly we may not pas by:  
I grant in deid quha preissis vprichlie  
To ferus the Lord mon first thame selfis deny,  
And na wayis dret to daur thame daintelie  
Bot thame prepar for troublis identlie,  
For troublis ar the hage thay mon posses,  
Sen Sathan geiss not continuallie  
To troubl thame that followis vprichnes.

Quhyis harling thame befair Princes & Kingis,  
As raising Rebels to rebellis to be sent,  
Accusing thame of troubling of all thingis,  
As eankerit Carls that can not be content,  
Except all thingis be done be their consent:  
Now scorant, now seuergeit, now bsd with blitames  
Imprisonit, and siadre fassionis schent,  
And sum tymes dreum to deith for vprichnes.

This is their lote oftymes I will not lase  
Into this cirk that vis to be vpricht,  
Bot quhae of this my purpos ar is plaine:  
That is, that thay ar surer day, and nicht,  
For all this we, nor ony wandly wicht,  
For in their conscience is our queneit  
In grete firmnes, nor the ane of might  
Hes as their Castell, without vprichnes.

Psalm. 36.

Psalm. 36.  
Math. 24.

Math. 24.

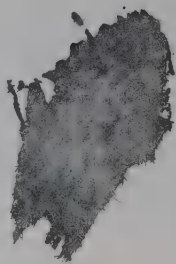
1. Tim. 4.  
Psalm. 138.  
1. Pet. 5.  
Isa. 4.

Isa. 24.

2. Pet. 2.  
1. King. 22.

Psalm. 37.  
Isaiah. 34.  
Isa. 34.

Psalm. 37.  
Psalm. 37.



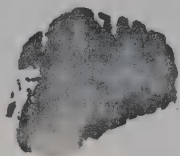
For quhen Belshazzar greit King of the East,  
And thousand of his Princes had gart call,  
Drunk and the wyne before them at the Fest,  
Heall his prydefull Pomp Imperiall:  
Euyn in the middis of this his mirth hall  
He saw me light that lank him in sidner,  
Quhen he perauit the fingers on the wall,  
Wryting his wrek for his vnprichner.

Quhat sall I say I need not till I list,  
To schaw how thay to God that doin Rebell,  
In this world might can not be haldin bliss,  
For in this world they do begin their hell,  
As Cayn did that slew the iust Abell,  
Whiche their breist thay heir for hailfulnes,  
That toung of man can not the reyn part tell,  
Of inwart torments for vnprichnes.

Bot thay that walks vprichly with the Lord,  
In greitt trouble want not inwart rest,  
As the Apostillis doing for Godds word,  
Reioysing that for Christ is thay werde still,  
Peter in prisone sleipit but molest,  
Paull in the floockes and Sylas with gladnes,  
Did sing ane psalme at midnight, is the best  
Surennes that man can haue, is vprichnes.

So be this surenes now I do not ment,  
That Godds seruandis ar neuer rane away,  
Be cruell men, for the contrair is sent,  
For God of tymes of his Iudgements I say,  
Letis thame so fall, as thocht befor the day,  
To plague the world for their vnthankfulness;  
Quhat is not worthie of sic men as thay,  
Bot I ment this be strength of vprichnes.

Thar quhen it pleis God to let thame fall,  
Thay haue sic inwart comfort without fail,  
That thay depart with ioy Angellik,  
Of iye assist that ledis for euer still.



•

99



And xiiij tymes he doth his serans de spair,  
To let the Tyrannus se his niochleres,  
In spysce of thame, that he can hit alquair,  
Preserue maist surely with vprichter.

Psalm. 41.  
Secund. 1. 9. 10.

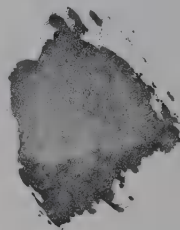
Quhilk we haue sene as we can not deny,  
Inco lokene Knotis nichtie pesterusoun,  
Quhilk till our comfort we said all opphy,  
I mene that at the Faithfull Congregation,  
Sen he departit with sic consolatioun,  
Euen as he leuit, he deit in Faithfulness,  
Being assure in Christ of his Saluatioun,  
As in the end he schew with vprichtnes.

So is he past from paine to pleasure ay,  
And till greitis dourles vneill him fell,  
Bot for ane plague till vs I dar weid say,  
As fair I seir we fall heir schortly fell,  
Schir wink at vice begins to tunc his bell,  
Bot on this weid na mair I will digress,  
That guide men his mair fell in all percell,  
Nor wickit in thair weid but vprichtnes.

Then for alway we se that men ar sure  
Throu vprichtnes quhiller thay lue or die,  
Let all guide Cristianes Impley thair cure,  
In thair vocatioun to leif vprichdie,  
And cheifly let all perichousis waris be,  
That this day God and the gude cause profes,  
Na ways to wink at sic impietie,  
And cheifly doe waliland all vprichtnes.

Psalm. 11.

Taking exampill of this Prophet plaine,  
Quhome heir befor we toorn in this bill,  
Quha Godds reuelir will wald neuer lane,  
Quhen men begouth for to deelyte in ill,  
He wald not wane ane wy for na moun wail,  
For so reuke E. rie, Barrone, or Burges,  
Quhen in thair wickit ways thay walkit still,  
Follow this Lamp I say of vprichtnes.





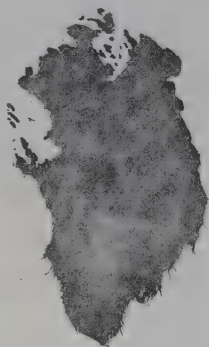
Let no other luse of fraind, nor feir of feith,  
Musc' bee to mane your Messige, or held bak  
Ane iot of your Commission any way  
GATAY quhite, quhite, and blak, that quhilk is Blak,  
Ane Gallimafray neuer of thame make  
Bot the gode eare distingue from wickitnes,  
This kynd of phrair sumrymes this Prophett spak  
Q' he saw sum not vring vprichtnes.

In generall do not all things inance,  
Thi thing your selis dischargeir than to be,  
Thocht na man is mynd in maner so resolute  
For (xit till vñ this same m' is Elodie)  
To speik the treuth, and speik the treuth trewlie,  
Is not a thing (said he) becomen doules,  
Thi infor speik trewly but Hypocritie,  
Gif ye wold haue the praise of vprichtnes.

Let vice ay in the awin cullouris be kend  
But beirng with, or zit extenuation  
Sena wing how heichly God it dois offend,  
Spairng na thair that make preuencion,  
Let it be seie till all the Congregation,  
That na sic hairens haue at wickitnes  
That se mon corrupte thair gret abhominacion,  
Q' it plainely fuchtis aganis all vprichtnes.

Q' the real of do bring gif seanis be go  
I urit the Deuill and warld will be aganis tow  
The seid of frensch in deir seing of your kin  
Full ze-fuld and seid reuour to conuincit row  
To sylle the fuch, and lize, I will plaite cow.  
The Zock is not so heit as sun do get.  
Bot ze haue ze n' dreit q' he do disdine row,  
See that your iurres fure is violence.

For pleik is God your lyfe so lambes heir,  
Thocht all the warld aganis ze wald conspire,  
Thay sell not haue the power ze to deir,  
Albeit thay rage and raue in thair ire,



And gif that God thinks good he faced or fynd  
To let an w full beay in redlyan;  
Being assurit that hein is he now hye,  
Because he creditis in vprichin.

Mark 9.

Let not the lase of this lyfe temptall,  
Quhilk ze nno lose, but let quhen ze kall wene  
Stay now to enis with lyfe delyshull,  
Quhen ever that the chois comis thane betwene  
Chrillis sentence in your gardene keip ay stene,  
Quha lais his lyfe full lais is not the los,  
Quhilk euin into this world heis ge bene sen,  
Quhat gaine is than to deny spiritus?

Mark 10.

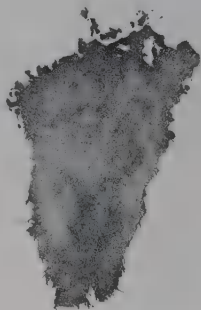
Than to conclude, see in this dangerous dayin  
Sa many terrours Tyann calls befor row  
Call vpon God to strengthe now alwayn  
That with his haly Sacrit he will deoir row  
As he hes done his seruandis ay befor now  
That remay neuer wick at wickitnes  
With Gre & Gaine choicd they haist to got now  
Sen that your Turre is sure is vprichin.

Mark 11.

JOHN I. S. M. I. D.

# ANE SCHORT DISCVRS OF THE ESTAITTE quha hes caus to deploir the deith of this Excellent seruant of God.

**T**HOW pure contemplat Kirk of God,  
In Scotland seatene far abroad,  
Quhat leid may let the so lament  
Sen baith the Tyger and the Tow,  
Maill cruellie cumis the to rent.  
Thow wants an watcheman thar ruke tent,  
Baith night and day that nocht sold noy the,  
Allace thow wants that Instrument,  
That was thy Lanterne to conuoy the.



Thy Unkind Lamp that ichew doth light,  
Was gude Iohne Knox, and man vniuersall,  
Quhen deith thow daylie may depair,  
His presence maid thy bewite bricht,  
And all thy doings did decour,  
He did him hertlie induour,  
Thy richteous actions to maintene,  
And libertie to the restoir,  
Pleading thy caus with King and Quene.

He neuer huntit benefice,  
Nor catchit was with Couaite,  
Thecht he had offere mony oone,  
And was als meit for sic Office  
As oather gollie tak on Iohne,  
His mynd was ay to the vpon,  
Thy only weifair was his weill,  
Thairfor lamenten he is goone,  
That haikit nathing for thy heill.

Samuel Aitchison Generall,  
At thy Consecratione me, and all,  
For thow will mis apw Moderatour,  
Quhen presence muste greie, and smale,  
And twisfok haich theif and traitour,  
Whir all yncore Rubistour,  
Thair ioukers durst not kyth thair cause,  
For feir of Fasting in the Fraude,  
And tynfall of the charge they haue.

Bot now I feir that thow fall fa,  
Grait misling of that men to be,  
Quhen crasse heidis fall us mair byde,  
The hurde of thair Hypocrisie,  
Bot all sincerenes for ayde,  
With policie will all thinge gyde,  
Thir Balamis birds fair may thir feir,  
Thairfor be Godds buke thy de,  
And to sic Balers gine an en.



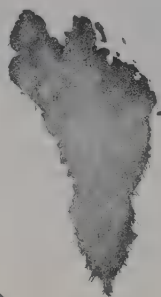
Give strange speeches entertain,  
Tak cent gulls sic things doit begin,  
And wick sic matters mynts to micht,  
For Satan canis not frair,  
The Kirk of Christ fishing to quell,  
Sicfoly fallit not to rellit,  
For quaten the reik beginnis to ryle,  
The fyre will follow as thay telly,  
Be it not quenched sic the wyse.

Bot cheilly rounne and mak thy mane,  
Thow Kirk of Edinburgh illane,  
For thou may see by all the ran,  
Thar this day thou wants sickle ane,  
Thy speciall Pather: and the hell  
Thar ony Kirk had fiske or wele,  
He did comfort the in all cair,  
And the fair waied of thy molle,  
Quharby thou might thy self prepare.

Thair was na rowth come to they,  
Bot he soirspakis oppenlie,  
Thocht sum the mair than did merke,  
Gif he spak sumthirg thou may se,  
Tain day thy heil is in the zock,  
God send the blythnes of this stock,  
And freith the from thy fardour the,  
For thou art the black Phylis stock,  
Thar Scotland beir, as heid doir beid the.

And gude God is his fills the heik,  
Allace quhat ill cum off beir,  
Except repentance sin and eild,  
It is ane Mirour manifest,  
Of dule and dour to be dird,  
To fall ou stime the harnie brod,  
Bot till our purgion be retord,  
Thocht we this seir tho a false brod,  
Zir has thoue mair fur to watte.





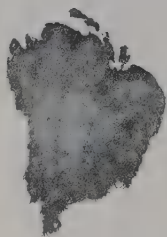


Because that watchman thou dost want,  
That the in puring did plant,  
And comfort thy Congregation;  
But as thoucht he be gane I grant,  
The Lord can send the consolation,  
Gif thou give him due adoration,  
He will not leaue the comfortless,  
As needily thou has probation,  
God grant thy Preichours vprichment.

O Ze Lords also that doe frequent,  
The Loft in Sand Geills Kirk lament,  
That Ruggill thair char ze hard blow,  
With quhome quhyles ze wer small content,  
For the schamp threatnings he did it want,  
Ze may maid ze w fanquhat hand was,  
Thocht not so muche as now requyrit,  
This day in geane he lyeis full lye,  
Quhuk langyone was of him desyrit.

For fang all things not go weil,  
He said than sold not quane weil,  
That suld the cheifest walk to vp,  
Gif he said forth this day ze full,  
Like gif God has begun to quip,  
Be thair hyde zit ane sporer Cup,  
Except zour maners ze amend,  
The dreggs but dout als ze sell sit,  
From quibill danger God now defend.

Sat Crandoun als nor to leif out,  
His deith thou may deploir but dout,  
Thou kuawis he led the by the lair,  
For first in the he gaue the roir,  
Till Antechrill thar Rousit he lair,  
Precheing that Christ did ony lair,  
But ilk of Edinburgh e post,  
Quhen he was nor far fra his grace,  
He come to the by all the lair.



God geit that thou may thankfull be,  
For his geit graces schawin to the,  
In sending the his servants trew,  
Amen. Thou heiris na more of me,  
Bot Kyle, and Cuninghame may rewe,  
Als far as ony that I schew,  
To quibome this dastling was milt deir,  
And vther gentill men aney,  
Whome I have not rehirsit heir.

Than last of all to turne to ze,  
That wer our brethren, bot not now:  
God grant agane ze may cum hame,  
For we suld wit your weill I vow,  
As also did this man be Name,  
Thocht sum said he did ze w defame,  
He prayit to God that ze nicht turne,  
Thas ze nicht schalp Eternall schame,  
Thairfor zeur part is als to murne.

For doubtles he was mair your freind,  
Nor thay that w lokit, or mantcind  
Zour sulische factious and vafair,  
In deid that ze suld not sulleind,  
He thunderit thairnngt to the air,  
To tell sic ze w maid and mair,  
And rug ze w back that ze nicht rewe:  
For he knaw persecuted ze thair,  
Ze wer bot schipwrak but tel ze w.

Than all this hind thou may lament,  
That thou lacks sic ane instrument,  
Till sum not plesand, zik, & plane,  
That all the godly was content.  
Allace his lyke he last not ane,  
Nor I feir sail nor seaginer,  
Bot zik let vs awaye despair,  
For quhy our God don us remune,  
Quha can and will for us praye.



For choest hit deich we do, I saye,  
 That is he not our God that shold  
 As wickit worldlingis wald obaynd,  
 Gine is zour God quhairis ze glair,  
 The leving God we mak a kens,  
 To be, as quhome we do depnd,  
 Quha will not leaue vs in dubes,  
 Bot will his seruandis talis feald,  
 Till gyde vs throw this wildernis.

Thairfor leving this Balthers be,  
 Quha chieft Religion is to hy,  
 And all Goddis seruandis to be led by,  
 Tredding this man principall;  
 Let thame spee out in thair alpyte,  
 All that thay will be weid or wryte,  
 Lye as ban self in inniglat,  
 Seill all spee ay myrrour,  
 Julius Knevis Mann, with greit decoris.

¶ I N I S.

## QVAM TVTVM

SIT PRIFVGNACVLVM, DEO  
 impio succurre, ex inimicis ex mi Deo sen-  
 tiam vnde xxiix. in tranquillam vna exi-  
 tum, illis omnibus impiorum precibus, conse-  
 cratione, & eius exemplum sequi, monetur.

QVAM TVTVM, diu crudelit igne tyranni,  
 Sapientia, & fortis quem petere cecit,  
 Et cunctis amirantibus nullo violatus us hoste,  
 Exemplis Christi & N. O. & I. V. S. illis, vnde,  
 Nam pater Alchierus, & agnatio, & modus, & labor,  
 Ille, & quae potest, & quae, & quae, & quae,  
 Minus in se, & in se, & in se, & in se,  
 Neque, & quae, & quae, & quae, & quae,  
 Quae, & quae, & quae, & quae, & quae,  
 Nam, & quae, & quae, & quae, & quae,  
 ¶ I N I S. Quid, & quae, & quae, & quae, & quae.

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8X Davidson, John, 1549?-1603.

0223 Ane breif commendatiovn of vprichtnes, in res  
03 pect of the surenes of the same, to all that  
573a walk in it, amplify it cheifly be that notabill  
document of Goddis michtie protection, in  
preseruing his maist vpricht seruand, and fer-  
uent Messinger of Christis Euangell, Iohne Knox  
Set furth in Inglis meter be M. Iohne Daudsone  
Regent in S. Leonards College ... Imprentit at  
Sanctandrois be Robert Lekpreuik, anno 1573.

[19]p. 4<sup>o</sup>

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(Continued on next card)

